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WM. LLOYD GARRISON, EDITOR.

VOL. XVIII.—NO. 23.

REFUGE OF OPPRESSION

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JUNE 9, 1848.

SELECTIONS.

From the Boston Courier.

EMANCIPATION IN THE WEST-INDIES.

Perhaps there have been no time when the impression has been so general and so strong in this country that West India emancipation has proved a failure as now. The accounts of ruin and distress among the planters of the British Islands, which have lately come to us, are not only giving a triumph to the upholders of tyranny here, but are making even some of the friends of emancipation waver, and question whether, after all, the question is not a more doubtful one than they have been supposing. That distress does exist, and to a very serious extent, among the British West India planters, cannot be doubted. The question is, In what light do those planters view it in its connection with the question of emancipation? A document has just been put into my hands which answers this question in a most extraordinary manner.—extraordinary, I mean, to those who have not devoted to the subject the time and thought which freedom is a copy of the Kingston Morning Journal, for Monday, April 24, containing an account of a large meeting of planters which had taken place the Thursday preceding, to take into consideration their present lamentable condition. The meeting was presided over by the Mayor of the city, assisted by the senior magistrate and several members of the House of Assembly, and was composed, says the Journal, of not less than 3000 persons. It may fairly, therefore, be considered as an authentic exposition of the sentiments of the planters of Jamaica. Now let those who expect to find in the report of such a meeting, bitter denunciations of the measure, and who had hoped to find by bringing about emancipation, and clamorous demands upon the mother country to restore to the 'property' of which they had been wrongfully despoiled, read the following extracts from the speech of the Rev. Mr. Oughton, which occupies five of the ten columns of the Journal devoted to the report, and observe the manner in which it is received; and observe also the fact that though much was said, and said strongly and bitterly, against the grievous taxation of the mother country, not a single word was said by any of the speakers against the emancipation of their slaves!

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NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL!

'Yes' it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and thirdly, the exaction that the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . . Its reciprocal operation upon the Indian and the African nation is, to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 909.

INCIVILISM.

There are men in this country, born within its embrace, cradled among its institutions, protected by its laws, indebted to its fostering care, under whose eyes, for whatever good they enjoy, who are its unwelcome defilers. The toleration of one class of men, in their eyes, all its virtues. The institutions of the country they denounce as a curse. Its Law is diabolical; its Liberty is a Lie, its Religion a White Sepulchre. The People are mean and abominable; its Public Men, Total depravity embodied, and magnifying its shortcomings, by upbraiding it by invidious contrasts with other countries. Their hate of the country of their birth is stamped with the intensity of monomania. Treason to its fair fame they seem to regard as a duty to Truth, and Patriotism they do, as proof of corruption. If their country is guilty of the justice of their reproach; if, in fact, they can find no other motive but a cunning selfishness. They plan schemes for the overthrow of its Government and institutions, agitate, write, speak, print freely, and hold meetings publicly, to promote their designs, and then, though understood, if disturbed, they are meted by the law, as if they were guilty of the most outrageous tyranny. The Government and People who, in return for their unmitigated abuse, grant them protection. The more forbearance shown them, the more incensed they become.

And this incivility, contempt of country they add to, not only as evidence of an exalted sense of justice, but its manifestation, they imagine, the most effective means of regenerating their country! They would institute, in a moral way, a reign of terror, for the purpose of frighting people into good habits. Practically, they act on the assumption that the best way to convert a man is to abuse him. They seem to proceed on the assumption that the true way to reform a country is, to make it believe itself incapable of reformation. In a word, they hang the criminal for the purpose of regenerating him.

To all such people, we commend the example of Paul. He was a patriot as well as a reformer. He loved his country as well as his God. For I wish that myself were accused from Christ, for my brethren, for my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, of whom, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever! Although we have no record of the fact, it is quite possible that there were stern, uncompromising, generous reformers in those days, who were ready to charge the patriotic Apostle with pandering to the national vanity, and with offering sweet incense to their self-love.—National Era.

DEMOCRACY.

At the late National Democratic Convention at Baltimore, it was declared—

That Congress has no power under the Constitution to interfere with or control the domestic institutions of the several States, and that such States as the sole and proper judges, and applying to their own affairs, not prohibited by the Constitution; that all efforts of the abolitionists and others, made to induce Congress to interfere with questions of slavery, or to take incipient steps in relation thereto, are calculated to excite animosity, stirring and dangerous consequences; and that all such efforts have an inevitable tendency to diminish the happiness of the people, and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions.

The Convention also adopted the following resolutions, justifying the war for the extension of slavery, and rejoicing in the French revolution!

Resolved, That the war with Mexico, provoked on her part, by years of insult and injury, was commenced by her army crossing the Rio Grande, at the mouth of the Gila River, and upon the principles of patriotism and the laws of nations, it is a just and necessary war on our part, in which every American citizen should have shown himself on the side of his country, and neither morally nor physically, by word or deed, have given aid and comfort to the enemy.

Resolved, That the Democratic National Convention of the thirty States composing the American Republic, tender of fraternal congratulations to the National Convention of the Republic of France, now assembled as the free suffrage representative of the sovereignty of thirty-five millions of Republicans, to establish a government on those eternal principles of justice, equity, and truth, which the struggle for our own National Independence; and we would especially convey to them, and to the whole people of France, our earnest wishes for the consummation of their noble mission, and the wisdom that shall guide their councils, on the basis of the Democratic Constitution, not derived from the grants or concessions of kings or dynasties, but originating from the only true source of political power recognized in the States of the Union; the inherent and inalienable right of the people, their sovereign right, to make and to amend their forms of government in such manner as the welfare of the community may require.

Resolved, That in the recent development of this grand political truth, of the sovereignty of the people, and their capacity and power for self-government, which is prostrating thrones and erecting republics on the ruins of despotism in the old world, we feel that a high and glorious duty is imposed upon us, as citizens of this country, as the party of the people, to sustain and advance among us constitutional liberty, equality and fraternity, by continuing to resist all monopolies and exclusive legislation, for the benefit of the few at the expense of the many, and by a vigilant and constant adherence to those principles and compromises of the Constitution which are broad enough and strong enough to embrace and uphold the Union as it was, the Union as it is, and the Union as it shall be in the full expansion of the energies and capacities of this great and progressive people.

It pains me, sir, to hear allusions to the destruction of this government, and to the dissolution of the Union. I pause me, not because they inspire me with fear, but because they ought to have an unpronounceable word, as the Jews have of old, and that word is *Dissolution*. We should regret the feeling from our hearts, and its name from our tongues. This cry of 'Wo, to, to, to Jerusalem!' grates harshly upon my ears. Our Jerusalem is neither beleaguered nor in danger. It is yet the city upon the hill, glorious in what it is, still more glorious, by the blessing of God, in what it is to be—a landmark, inviting the nations of the world, struggling upon the stormy ocean of political oppression, to follow us to a haven of safety and of refuge. Liberty. No English Titus will enter our temple of freedom, through a breach in the battlements, to bear thence the ark of our constitution, and the book of our law, to take their station in a triumphal procession in the streets of a modern Rome, as trophies of conquest, and proofs of submission.

Many a man has croaked in my day, but I have not heard of any one who has croaked himself to death. Many a crisis has presented itself to the imagination of our political Cassandra, but we have still increased in political prosperity, as we have increased in years, and that, with an accelerated progress unknown to the history of the world.—Speech of Gen. Cass in the Senate.

From the National Anti-Slavery Standard.

SPEECH OF WENDELL PHILLIPS.

At the last anniversary of the American Anti-Slavery Society, held in the Broadway Tabernacle, May 9th. (Concluded.)

There is W. Webster, the man who goes up and down claiming the Wilbur proviso as his thunder, after proclaiming in the October sun of the old Dominion, that the Constitution has nothing to do, directly or indirectly, with the subject of Slavery? If he did originate the idea—it owes him no practical development. He is like a man with a patent, who made no use of his invention, and lost it as the lawyers say, by non-user. Webster now, at least, has no claims. He reminds you of a man in the theatre, who had invented a method of producing a rumbling noise for the actors, and whenever it was successful, stood up and cried out to his companions in the pit, 'that is my thunder! Exactly so with Webster. But the audience would not believe D. and, especially, as they see he drags forth his own thunder only when very far north in a cool climate, (say at Springfield, by the cool Connecticut) fearful of burning his fingers. Did he launch it in the hot sun of the District, or under the red heat of Calhoun's flashing eyes?

Calhoun is bringing in the abomination of the pro-slavery doctrines. Taylor has written two letters to much—one about the blood-hounds, and the other with his sword on the battle-field of Mexico. Clay is beyond redemption. As for McLean, he comes with a white shield like the man in the London riots, when some were writing 'No Popery' on their hats, and others 'No Protestantism' on their doors, 'No Religion at all!' An American politician has no chance for success unless he is never known before. (Applause.) The best you can say of him is, he has no principles whatever. (Applause.)

Just imagine, then, presidential candidates coming up, like the knights of old with their banners, Calhoun has got a black flag, and on it, in red lines, 'Slavery now and forever.' The lurid light glares from it, and he bears himself bravely below. Then comes Taylor, with a banner dripping with blood, and no motto—it needs none. Clay lowers like a blight over Kentucky, with lines borrowed from Queen Elizabeth's answer to the Catholics, 'What the Convention make it, That I believe and take it.'

McLean has a white flag of silk, and on it, 'No principles, suit yourself.' John P. Hale shows his teeth, and stands on two stools, and for a motto, his answer to Foote when charged with approving of the action of Capt. Sayres, 'Thou canst not say I did it.'

Truly, no man ever stood on two stools. There was a time when some of South Carolina sent to Olmsted, Huger and Bolivar, to risk their lives in saving Egypt from the grasp of a tyrant. Did South Carolina approve them? Now they ask of Hale what he thinks of this act of Capt. Sayres, and he says, 'Thou canst not say I did it.'

Polk's banner is pictured with three women, sold at auction for the benefit of the United States Treasury, and the legend, 'These are my trophies.' But I have no quarrel with a man who is a tyrant. Did South Carolina approve them? Now they ask of Hale what he thinks of this act of Capt. Sayres, and he says, 'Thou canst not say I did it.'

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I was somewhat amused the other day at a concert of the Hutchinsons, in following the difficulties of an individual who had commenced a search after that notable place, 'Down East.' He came to New York; but it was not there. He went to Boston, but found it was further. He went to Bangor, and 'Down East,' was still a great way off. Equally unsuccessful has been, and is, the search of an individual who would find another place quite as notable, yet quite as inaccessible, namely, the seat of government (loud applause.) 'Oh no,' says one and another and a hundred voices, 'that is at Washington.' I tell you, nay, if I should search the United States through, Washington would be the last place that I should look for it. I tell you it is not there. Go to Washington! go to the White House, and ask the man that lives there, and he'll tell you that he has first to find out what is the will of his constituents, and then do it. He is not the government. Go to the Heads of Departments, and they will tell you they are mere servants of others. Ask both Houses of Congress, and you are further off still from your object. Where, then, is this much talked of place and power? Have any of you ever seen it? Have you ever spoken to it? Do you know where it lives, where is its habitation? There is a great, a powerful truth in the answer to this question. I would ask you to go to the right hand is red with the blood of war, and whose soul is polluted with the sin of slavery—I would ask that man to retire from the noise and bustle of the world, to go to the privacy of his own chamber, where no eye is on him but that of the All-seeing God, and ponder over the words of the man who is responsible for all these things. This is the truth I want to bring home to you. It is the only practical truth in the matter. You talk of government and its duties, and think you have said something, true—as if in such a country as this, there could be a responsibility anywhere apart from that individual responsibility belonging to every one! And now we know with whom to argue, and where to look for and expect reformation. You don't want to go to Washington. Convert yourselves, and you will soon have a converted Congress. Let the reform begin with the people, and it will soon show its fruits. It is perfectly all for you to stand with your hands folded, and talk about government! You speak, and with great truth, about a want of firmness and stability in your representatives, and you cry, 'Oh you doughty representatives! Why are they doughtified? It is because they have a dought-faced constituency at home. Awake yourselves, be true to the right, be firm, be consistent, and you'll have no difficulty with your representatives.'

Look back over the history of New York State—and I speak of New York, because I am here. I would say the same of New Hampshire, were I there. Look back, I say, and tell me when you have ever had a representative who lost caste and standing at home by being over so low to the detestable power of slavery. I believe never! (A voice, never!) It was a Roman rule, that a Roman soldier should fear more the face of his general than the face of his foe. We may gather a hint from this. Make your representatives more afraid of you than their leaders and directors at Washington.—Before God, Senator, do not make us so much worried about a fire in his rear. What you want is, a fire in the rear of your representatives. Stand up and face whatever comes—true to your obligations, true to your real interests—and if they fall back, let your fire reach them with tenfold vengeance of that they shrink from. If you consent to Congress, what can you do to make us so much worried about a fire in his rear. 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call themselves the disciples of the Prince of Peace. I appeal to Christians to awake now, and see to it that they purge themselves of the leaven of oppression. Think them to see to it that the garments of their priesthood are not stained with the blood of human slavery! When this is done, the work is done. If the free church in the free States will wake up and clear itself, this cause would not be left for poor politicians like me to argue. But it is not so to-day! I am speaking this moment in a Christian church, daily baptizing this sin in all that it has which is sanctified and holy! Oh that they would awake! So long as they are idle, it is hopeless for me to contend against the wicked, if they can always find a refuge and hiding place behind the sanctuary of the church!

SLAVERY AND THE CONSTITUTION.

Of Gen. Wilson, from New Hampshire, in Congress, nothing has yet been heard on the subject of slavery, though he was elected by the 'Allies,' and made some anti-slavery pretensions before the election. He has a tongue, and is an able speaker. His colleague, Mr. Tuck, has on several occasions spoken in a manly strain against the usurpations of the Slave Power. We make the following extract from one of his late speeches, in reply to Mr. Bayly, the advocate of slavery from Virginia:—

The history which the gentleman (Mr. Bayly) from Virginia has told about this floor is unimpeachable. The true history of liberty in this country tells a different story from any which that gentleman can ever understand. As to his points of law, stated to-day or at other times, they are a chapter of errors, and deserve to be published under that title. I allege, without fear of contradiction, that the Supreme Court have, in no case, in respect to the Constitution of the United States, regarded slaves as property. When administering local law, according to the statutes of the several States, the Court have decided questions as they have arisen; they have never decided that the Constitution of the United States acts upon slaves as property. On the contrary, the Court have adopted a different doctrine, and I refer to the cases *Grain v. Slaughter*, *16 Peters*, &c. The gentleman from Virginia (Mr. Bayly) says that the Court never will decide as I have stated. Let me tell that gentleman, that the legality of slavery in the District of Columbia will soon be brought before the Supreme Court, and his prophecy tested. I shall be much disappointed, as well as my friends, if they do not decide that slavery in this District is unauthorized and criminal.

The Constitution was formed for specific objects, which are stated in the preamble to be—to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity. To establish or continue slavery was not among these objects. Congress is restricted in the Constitution from suspending the writ of *habeas corpus*; and slavery can be made legal only by a legal suspension of this writ, so far as the persons to be enslaved are concerned. Slavery in the navy yards, arsenals, and dock yards of the United States? If not, I deny that they can do it in the District, as they have attempted to do by re-enslaving the slave laws of Maryland and Virginia. But I have not time to enlarge on this topic, and I have already spoken longer than I intended, or should have done, but for the interruptions I have encountered.

Before I close, I will say a few words in regard to the charge of fanaticism, and unauthorized agitation, which is constantly made against a few members of this House. This charge is made principally by men holding sentiments similar to the gentleman from Tennessee, (Mr. Haskell), who, a few days ago, in his place, told the members of this House, that 'negroes are made for the use of white people.' It also comes from those who, as lately resolved by the members of the South Carolina Legislature, 'believe it to be a problem, yet to be solved, whether any Republic can long exist that does not recognise slavery as one of its institutions.' Sir, I throw back the charge of fanaticism, and unauthorized agitation, and say that the gentlemen who utter are not only fanatical, but unrepentant and to every enlightened and true republican, and disengaged to the age in which we live. There is not a schoolboy in the North, who would not regard such sentiments with disgust, and treat their authors with contempt. It is the fanaticism of the South, and the fanaticism of Slavery, that introduces agitation, and disturbs the harmony of this body and of the nation.

At the outset of this session, the subject of slavery was embraced in the annual message of the President, recommending Congress to take the People's money, and pay for the losses of Spanish property, in their unsuccessful attempt to extend the American flag to the African continent. The first speech made in this Congress was an elaborate, talented, and, I may say, eloquent advocacy, (so far as a man can be eloquent for such a purpose,) of the institution of slavery. Since then, we have had the resolutions in favor of the French Republic, during which twenty speeches were made, and several of the twenty were in the defence of slavery. We have also had a discussion, growing out of the late attempt for freedom of seventy-eight people of this District, during which many speeches for slavery and only one for freedom were made here; and still slavery lifts its hideous head, and hypocritically cries out, oppression!

Let this filth, insensibility, and hypocritical pretence be abandoned. There is not a gentleman here, who does not see slavery constantly forced upon the attention of Congress, and who does not know that the speeches in opposition to it have been made in self-defence. I bear witness to my friend from Ohio, (Mr. Giddings), that his eloquent appeal in behalf of liberty, and his vigorous denunciation of oppression, have been called forth, in every instance, by the aggressive action of the slave power. It has only been when that cruel influence has attempted a new and fresh inroad upon the Constitution, that his strong arm has been upraised to resist the assassin attack. May his voice long be heard, uttered in this assembly, to the rescue of freedom, and his arm long continue the terror of those who make slavery the corner-stone of our national policy.

Sir, the opinions of the Anti-Slavery portion of this House are the most conservative of any uttered upon this floor. We resist the effort to have the General Government take cognizance of the institution of slavery. We renege against any attempt to extend the jurisdiction of Congress to that in which we will consent to have no part, and from which we, and our constituents, have a right to be exempt. Keep to yourselves the blessings, responsibilities, sins, and expenses of slavery. We will neither touch, taste, nor handle. Compulsion shall bring us into any connection with an institution which we abhor, and we will not be the sum of all villainies. Will you, sir, override the constitution, and force upon us a jurisdiction which we resist? If so, I give you timely warning, that the People will not take a jurisdiction for partial purposes. If you now compel them to legislate to support, they will presently legislate to destroy. Give the People leave to criticise, and they will furnish a criticism which the South will look upon with terror.

One remark more, and I have done. The advocates of slavery threaten a dissolution of the Union, unless we grant all they ask. I may not believe so implicitly in the perpetuity of the Union as some do, but I have not so contemptible a notion of the stability of the Government, as to believe that these threats will be of any avail. We would not administer the remedy by the side of the disease, as advocated by some of these threatening patriots, but we would furnish the spectacle, always sublime, of a community vindictive itself by institutions established by the Constitution and laws, and operating as a terror to evil-doers, and a reward to those who do well.

THE OREGON TERRITORY.

In the U. S. Senate, a few days since—Mr. Hale offered an amendment to the bill, extending the ordinance of 1787 to Oregon. Mr. Yulee called for the yeas and nays. Mr. Lewis said the amendment presented a very important question, and he should like to have it printed.

Mr. Hale replied that it was an important question, the great question of the day. He therefore moved to postpone it, and make it the special order of the day for next Monday.

Mr. Bright opposed the postponement. There was an urgent necessity for immediate action, and he should insist on taking the vote to-day.

Mr. Calhoun desired to know if it was the intention of the committee on Territories to permit the incorporation of this amendment in the bill. Mr. Bright replied that as to himself, he should vote against the amendment.

Mr. Calhoun said that if such was the general understanding, he had no objection to take the vote to-day, but if not, he should vote for a postponement, and should feel it due to his section of the country to meet the question fully when presented.

Mr. Niles suggested a postponement of the bill, and to pass Mr. Benton's amendment separately. Mr. Hammen urged immediate action. He should vote against Mr. Hale's amendment under any circumstances. He considered it an idle question. Every foot of Oregon lies North of the line of the Missouri compromise.

Mr. Benton hoped the bill would pass to-day. If the slavery question was presented, he would meet it. No gentleman on that floor should assume to speak for the whole free Slaveholding States. He claimed to speak for one.

Mr. Westcott said the bill already contained the substance of Mr. Hale's amendment ingeniously disguised, and he moved the bill reported by the Judiciary Committee at the last session as a substitute for the present bill.

The debate was continued by Messrs. Hale, Hammen, and Davis of Mass.

DEBATE IN THE SENATE.

WASHINGTON, June 3, 1848.

In the Senate, the Oregon bill was discussed. Mr. Foote offered an amendment which he thought would obviate the objections made on the part of the South, to the 12th section. Mr. Bright accepted the amendment. Mr. Westcott spoke in opposition to it, as ineffectual and deceptive in its character. Mr. Foote replied, Mr. Underwood addressed the Senate in favor of leaving the people of Oregon free to act upon the question of slavery themselves, and offered an amendment to that effect. Mr. Dayton inquired of the Senator from Kentucky, whether he admitted that Congress had the right to exclude slavery from the territory of Oregon. Mr. Underwood admitted that Congress had such power while Oregon remained a territory, and he hoped the whole subject would be left to the people of the territory.

Mr. Baldwin of Connecticut followed. After he had concluded, Mr. Badger substituted an amendment, inserting in the 12th section the words, 'but shall not be subject to the 6th article of the constitution contained in the ordinance of 1787.' Mr. Foote accepted the amendment, and without taking the question, the subject was passed over.

Mr. Hale has the floor for Monday.

FROM THE PENNSYLVANIA FREEMAN.

MORE SLAVEHOLDING LAW, AND SLAVE-HOLDING OUTRAGES!

A letter from Thomas Garrett, of Wilmington, informs us that he has just been convicted in the Superior Court of Delaware, of the crime of harboring and aiding fugitive slaves. John Hunt, of Cantwell's Bridge, was also convicted in the same Court of the same offence. The charge against Thomas Garrett's influence. His 'harboring and aiding' of them was subsequent to their discharge by Judge Booth; yet, friend Garrett says, that on his recent trial, the Judge charged the jury, that if it was proved that he (Garrett) had afforded the fugitives a safe refuge for escape, he was guilty, 'although they had been set at liberty by the Court, even if he had no reason to believe them slaves.' With such a Court, and probably with a thoroughly pro-slavery jury, these worthy men could not fail of being convicted, with or without proof.

An offer of compromise was made to Thomas Garrett by the kidnappers, but he refused to accept it. He would make 'no compromise with slaveholders.' Finding him firm, his persecutors pressed the case to a decision. The jury gave a verdict against him, and fined him \$3,300. John Hunt was also fined \$2,500. The claimant of the alleged fugitives then came upon Friend Garrett for *trepass*, and obtained a verdict of \$1,000 damages, though the witnesses valued the slaves at only \$1,600; making the full amount of the judicial robbery upon him, \$5,400, or \$7,900 upon both. Has all this taken place in a civilized country, and in the nineteenth century? Is this the treatment of a Delaware Court towards an act of humanity and Christian benevolence? This gentleman, who is a true and Christian man, who for true nobleness and integrity and all that constitutes high-minded men, have few, if any, superiors, are convicted and fined as felons, and stripped of their property for what? Have they wronged or threatened injury to any one? No. What then is their offence? A deed of mercy and generous kindness. Had they refused to do this, would they have been punished as they are? Shame! Shame! Can we claim to be men, free men, christian men, and perpetrate or tolerate such deeds? Can we stand erect before the tyrants of Europe and the republicans of France? We shall be like the scorn and disgust of the Metternichs and Lamartines of the Old World. 'Have we any thing to do with slavery?' when just and generous men are thus made victims for obeying the plainest dictates of God's law and their own hearts? Let this be a motive and impulse to redoubled effort to de throne and destroy slavery. Men of the North, think of it, ponder over it, and act like men.

Beotied, Catholic Portugal abolishing slavery before enlightened, Protestant America!!

ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES.

The following is the decree of the government of Portugal, appointing a committee to prepare a plan for the total abolition of slavery in all the Portuguese possessions:—

MARINE DEPARTMENT.

'The slave trade being already prohibited by law and treaties in all the Portuguese possessions, and it being also in accordance with the true spirit of justice and equity, on which all good policy rests, that an end should be put to negro slavery, still tolerated and permitted in those possessions, the public weal requiring, however, that so important an alteration in the social state of those countries should be made with such prudence and forethought, that fortunes may not be suddenly destroyed, nor the grant of liberty serve as an occasion for the slaves to elude their benefit, which, though entirely conformable to the principles of humanity, cannot but entail a serious sacrifice on the State as well as on the slave-owners; I am pleased to appoint a committee of the following members:—The Councilors and Honorary Ministers of State, Joao de Sousa Pinto de Magalhães, and Ribeiro Leopoldo Bayard, the Councilor Antonio Ramalho de Sa, Judge of the Tribunal of Goa; the Councilor Joao da Costa Carvalho, captain in the navy; the Merchant of Lisbon, Faustino da Gama; the Lieutenant in the Navy Jose Joaquim de Andrade Pinto; the Bachelor Carlos Zeferino Pinto Coelho de Castro; the first of whom shall act as President and the last as Secretary, which committee, taking as a basis the principles of equity and justice, and keeping in view the laws and practice established in the Portuguese possessions, and also the lessons of experience offered by those regions where slavery has been abolished, and other considerations which ought to be attended to, shall propose to me the most efficacious and proper practical means of carrying into effect the emancipation of slaves existing in the Portuguese ultramarine territories, and shall prepare the necessary projects of law and regulations for carrying out that object.'

'The Minister of Marine, &c.
'Palace of the Neccessidades, 14th April, 1848.
(Signed)
'RABAO DE VILLA NOVA DE OURÉM.'

THE LIBERATOR.

BOSTON, JUNE 9, 1848.

NEW ENGLAND ANTISLAVERY CONVENTION.

The New England Anti-Slavery Convention assembled pursuant to call, at the Melodeon, on Tuesday, May 30, at 10 o'clock, A. M.

The meeting was called to order by Francis Jackson, of Boston, President of the Massachusetts Anti-Slavery Society.

Voted, That Samuel May, Jr., Wm. L. Garrison and Charles F. Hovey, be appointed a committee to nominate officers for this Convention. The committee reported the subjoined list, and the persons therein named were duly elected, viz:

President,

EDMUND QUINCY.

Vice Presidents,

Francis Jackson, of Massachusetts;

Frederick Douglass, of New York;

Peter Libby, of Maine;

Parker Pillsbury, of New Hampshire;

Caleb D. Williams, of Connecticut;

Edmund Jackson, of Massachusetts.

Secretaries,

Samuel May, Jr., Wm. C. Nell, Eliza J. Kenny.

Business Committee,

Wm. L. Garrison, Wendell Phillips, Charles F. Hovey, Maria W. Chapman, Lucy Stone, Caroline Weston, Stephen S. Foster, Charles C. Burleigh, Acin Ballou.

Committee on Finance,

James N. Buffum, Loring Moody, Samuel Brooke, Wm. Brown, John M. Spear.

An opportunity for prayer was given.

The Convention was addressed by Frederick Douglass and James N. Buffum. The latter gave to the Convention an interesting account of a visit he had recently paid to Messrs. Sayre, Drayton and English, in the prison of the District of Columbia.

Wm. L. Garrison, from the business committee, reported the annexed resolutions:—

1. Resolved, That, whether we consult the religious or political aspects of the country, in regard to the anti-slavery movement, we find occasion for continual rejoicing, and are mightily strengthened to go onward until the last link of slavery is broken.

2. Resolved, That in the late national Democratic nomination of Lewis Cass for the Presidency of the United States—the man who has not only got down on his knees to the Slave Power, but, like a certain reptile, crawled on his belly in the dust, accused and venomous—we are again how prodigal and glorious is the boasted democracy of the country—how submissive is the Democratic party to the mandates of the southern oppressors—and how universal and frightful is the apostasy to the cause of liberty and equal rights.

3. Resolved, That whether the Presidential candidate offered as worthy to receive our suffrages, be Lewis Cass, Zachary Taylor, Winfield Scott, Henry Clay, Daniel Webster, John P. Hale, or Gerrit Smith, we have but one answer to make to them all—NO UNION WITH SLAVEHOLDERS!

4. Resolved, That such a fact as the seizure and rendition to slavery, in the capital of this nation, of seventy persons escaping from it, with the barbarous imprisonment, as criminals, of the men who nobly attempted their deliverance, all under the sanction and at the instigation of the general government, (when considered in its proper place, in the succession of such events as the adoption of the Federal Constitution in guarantee of Slavery—the purchase and admission to the Union of Louisiana—the admission of slaveholding Missouri, Arkansas and Florida—the annexation and admission of slaveholding Texas—the war with free Mexico—the unnoted and continual outrages, imprisonments and murders of northern citizens—the ignominious expulsion from the South of their legally appointed advocates,) fills up the measure of damning proof, that slavery is indeed the corner-stone of this republic; and hence, in view of this iniquitous Union of Free with Slave States, which gives to the conscience of the slaveholder the comfort of northern participation—to his character, the sustenance of northern companionship—to his arm, the strength of the northern bayonet—to his dungeons and instruments of torture, the sanction of law and national usage—to his crime, the currency and excuse of a universal moral degradation—we find it to be our imperative and immediate duty to raise funds, call conventions, send out our agents, circulate our periodicals, promulgate our principles, and, in fine, by all possible means, to agitate the land with hitherto unparalleled energy for its immediate and utter dissolution.

5. Resolved, That anxious to make the best possible use of every opportunity which Providence affords, of gaining the ear and rousing the heart of the nation, we recommend to the Massachusetts Anti-Slavery Society to hold, as soon as convenient and profitable, a series of one hundred conventions, to press on public notice the guilty position of the State in respect to national slavery,—and to urge a dissolution of that Union which there is no hope of changing,—which links us to such responsibility, and shuts up our jails, in the keeping of our agents, the most friends of humanity, and the best lovers of their kind.

6. Resolved, That we pledge to that Society, the funds raised at this Convention, and declare that asking for money shall never be out of order at any of our sessions.

G. W. F. Mellen offered a resolution.

Mr. Garrison addressed the Convention, chiefly on the results of emancipation in the British West Indies, reading from the Jamaica Morning Journal, an account of a large public meeting in Kingston, at which the Mayor of the city presided, and where it was declared, in the most emphatic language, and amidst general cheering, that no one desired to see slavery restored in Jamaica. Whatever the embarrassments of individuals, it is evident that emancipation is working favorably in Jamaica for the interests of the whole, and especially of the laboring classes.

Remarks from Edwin Thompson, of Walpole. On motion of Samuel May, Jr.,

Voted, That all persons present, friendly to the abolition of slavery, be requested to give the sum of one dollar each, or such other sums as they think proper to defray the expenses of the Convention, and to aid the general objects of the cause.

Discussion on the resolutions continued by F. Douglass, Wm. L. Garrison, E. Thompson, John Pierpont, Troy, N. Y., C. H. A. Dall and C. C. Burleigh.

Adjourned to meet at 1-4 before 3 o'clock.

AFTERNOON. Met pursuant to adjournment. The President, Edmund Quincy, in the chair. Resolutions before the meeting were read, and further discussed by F. Douglass, W. Phillips, Randolph Smith, (an emancipated slave of John Randolph's), S. Foster, J. N. Buffum, Warren Burton, and S. May, Jr.

Adjourned to meet at Faneuil Hall, at 1-4 before 3 o'clock.

EVENING SESSION.

Convened in Faneuil Hall, agreeably to adjournment—the President in the chair. Eloquent addresses were made by C. C. Burleigh, Wm. H. Channing, and F. Douglass. The Hall was well filled, notwithstanding that the evening was dark and stormy.

N. B. Some notes of these speeches may be found in another column.

WEDNESDAY—MORNING SESSION.

Convened agreeably to adjournment—the President in the chair.

Adin Ballou, of Hopkell, addressed the Convention in defence of the principle laid down by the American Anti-Slavery Society—'No Union with Slaveholders.' He gave it his cordial approval, as being a just and necessary attitude for abolitionists to take.

W. W. Brown spoke of the recent attempt of slaves to escape from the District of Columbia,—of the indifference generally manifested at their rescue and sale to the slaveholder Slater, &c.

He spoke of lately being on Groton Heights, Connecticut, where stands a monument to those who fell in 1781, in the attack of the British on New London. Their names are recorded upon the monument, and among them the names of two colored men, but in a *colonized* position, at a considerable distance from the names of the white men, and separated from them by a line!

Wendell Phillips addressed the Convention in an eloquent appeal to the abolitionists present to aid the cause by their personal efforts, and by their donations of money.

Further remarks, on the same subject, by S. May, Jr., Edwin Thompson, C. L. Remond, J. N. Buffum, and S. S. Foster. Mr. Foster offered the following resolution:—

Resolved, That in the upward progress of public sentiment on the subject of emancipation, we see, in the spirit and conduct of the great body of the American clergy, nothing but persevering impotence, and the most daring impiety. The 'embassadors of Christ' are emphatically the bulwarks of slavery; and we therefore again call upon all who love liberty, and revere the principles of Christianity, to abandon them as men hopelessly lost to every cause of virtue, and who are to be classed with criminals of the first rank.

Adjourned to 1-4 before 3 o'clock.

WEDNESDAY—AFTERNOON SESSION.

Met pursuant to adjournment—the President in the chair.

Discussion continued upon the resolutions before the meeting, by Loring Moody.

Mr. Foster's resolution was then taken up, and discussed by S. S. Foster, Rev. Mr. Fairfield of Canterbury, N. H., and C. C. Burleigh.

Adjourned to meet in Faneuil Hall, at 7-12 o'clock.

EVENING. Met agreeably to adjournment, in Faneuil Hall, the President in the chair.

William W. Brown addressed the meeting. He declared himself to be a slave, under the U. S. Constitution,—an American Slave!—the representative on that platform of three millions now held in this land as property. He spoke of the degraded condition of the laboring population in the Southern States, whether black or white, and of the inferior position which all working men and mechanics were obliged to hold there, however intelligent and respectable otherwise. He expressed the pleasure he felt in speaking to working men; for they are the class which the Slave Power aimed to subject. He begged them to look into the nature of their union with the slaveholding States, that union which kept so many of his brethren slaves. He referred to the numerous admissions of Southern men, of their dependence upon the North for their ability to keep their slaves in order and subjection.

Theodore Parker next addressed the meeting, and was received with much cheering. [A sketch of his remarks, which we hope to have fully written out by himself, may give next week.]

Wendell Phillips came to the platform amidst the warmest applause, and addressed the audience in an exceedingly eloquent speech, which we regret our inability to lay before our readers.

After which, the Convention adjourned to meet in the Melodeon, the next morning, at 9-12 o'clock.

THURSDAY MORNING.

Convention met pursuant to adjournment, and was called to order by the President at 10 o'clock. An anti-slavery song was sung. The resolutions before the Convention were read.

The following resolutions, drawn up by Wm. H. Channing, were then presented to the meeting, (at Mr. C's request, who was unavoidably absent,) by Samuel May, Jr.

1. Resolved, That the anti-slavery movement has been, and is yet more to be, the means, under Providence, for the regeneration of the United States; and that its vital power is in uncompromising assertion of the principle—

That every human being has a God-given right to manhood, and the conditions of a manly life, and that it is the duty of mankind, collectively and individually, to insure the unimpeded enjoyment of this right to every member of society.

2. Resolved, That, confirmed in this principle by the sanction of the Divine will, as made known in all ages,—by the common instincts and matured judgments of the human race,—by the life and words of Jesus Christ, and the confessions of the Christian Church,—and, finally, by the Declaration of Independence, the Supreme law of this Republic,—the American Anti-Slavery Society has but to discharge its plain duty in calling upon the People of the United States, throughout their religious and political organizations, and every power of their social or personal action, to unite in putting away, immediately and forever, the inhuman, unchristian, anti-republican, destructive, and disgraceful usage of Domestic Slavery.

3. Resolved, That the accumulating experiences of every year and week are proving, that in declaring the Constitutional Bond of Union between the States broken and annulled by the Annexation of Texas and the Mexican War, and in summoning the PEOPLE of the United States, in their sovereign capacity, to form a New Union of FREEMEN, the Anti-Slavery Society proposed a course of conduct in the highest degree consistent with obedience to God, Christian integrity, loyalty to this nation, and practical wisdom; and that, if this course had been followed, War would have been stopped, Texas made free, Slavery paralyzed, and the Nation redeemed by the adoption of a policy worthy of Christian freedom.

4. Whereas, this Nation, through the action of its national and State Legislatures, the intrigues of its political parties, the passiveness of its religious communities, the tameness of its press, the supine connivance of its people, has yielded itself up to the guidance of the slaveholding oligarchy, which has usurped control over the Congress, the executive and the judiciary of the United States; and Whereas, notwithstanding all these discouraging proofs of national degeneracy, there are manifest signs in the South as well as North, the West and East, of the revival of a more humane, just, free spirit among our religious and political bodies, and in the heart of our communities; therefore,

5. Resolved, That it is our urgent duty to seek out and propose some practical plan, whereby good men and women in all the States may cordially co-operate in removing, root and branch, the fatal institution of slavery, which blasts our nation's prosperity, peace and growth.

6. Resolved, That we commend to the instant, earnest and thorough consideration of all anti-slavery men and women throughout the United States, the formation of a

NATIONAL REDEMPTION SOCIETY, whose objects shall be,

(1) The total abolition of slavery throughout the United States;

(2) Indemnity to our brethren and sisters held as slaves for their wrongs, sufferings and degradation;

(3) Such aid to slaveholders, in escaping from their present false relations, as justice, collective responsibility for the national sin of slaveholding, and a true feeling of brotherly kindness, may warrant.

7. Resolved, That the people of the United States will never redeem themselves from the shame of past hypocrisies, inconsistencies and crimes, reclaim a rightful position of honor among civilized and Christian States, until by some act signal, public, unanimous, they cancel the slaveholding concessions of the Constitution, the Missouri Compromise, and all similar compromises, whether in the spirit, letter or execution of national laws,—make atonement to Mexico for the outrages inflicted upon her in our war of slaveholding aggression,—and form a new Bond of Union, under a new Constitution, worthy of a Nation of United Freemen; and that we look forward with confident hope for the coming of this day of National Reform, truly the day of National At-one-ment, when our prophetic motto of 'E pluribus Unum' will manifest indeed a glorious reality.

G. W. F. Mellen addressed the meeting; and was briefly answered by J. C. Cluer.

Elder Martin Cheney, of North Providence, spoke in proof of the pro-slavery nature of the Constitution. Many of his friends, he said, were ready to censure him for coming into a meeting, among men and women who were seeking the overthrow of the church and the Sabbath. Shall I not accept the aid, said he, of a man who would rescue my son from drowning, because that man might not be 'sound in the faith,' according to my idea? But he did not admit the charge made against the abolitionists, of wishing to destroy the Christian church, or any Christian institution. Yesterday afternoon, said he, I heard a minister (Rev. Mr. Fairfield of New Hampshire) utter words against the great body of ministers of America, as severe and condemnatory as the American Anti-Slavery Society has ever used, declaring that the garments of these ministers are 'dripping with the blood of the slaves.' Ought not the abolitionists to rebuke and condemn such false pretenders to belong to the Christian ministry?

Mr. Garrison, from the business committee, reported the following resolution:

7. Resolved, That the thanks of the slave and the slave's friends are pre-eminently due to Joshua R. Giddings, for his fearless and unsparring rebuke of the slave power on the floor of Congress, as well as for his frank co-operation with the most unpopular measures of the anti-slavery movement in Ohio—that to no political man is the country so much indebted for the recent wonderful change in the tone of congressional debate, as to him; and the only regret that we feel, in regard to his case, is, that, in swearing to uphold a pro-slavery Constitution, he greatly impairs the force of his moral testimony against slavery, which can be rendered consistent and effectual only by his openly abjuring that Constitution as involving all who support it in the guilt and condemnation of the slave system.

Wendell Phillips, from same committee, reported the following:

8. Resolved, That we recommend to the abolitionists a more active support of the periodicals devoted to the cause—especially the Standard and the Liberator—not only by subscribing themselves, and circulating copies at their own expense, but by devoting their time to soliciting subscriptions from others.

The discussion on the 'harsh language' of the abolitionists was continued by Parker Pillsbury.

Mrs. Woodward of Maine, offered some remarks. At 1-4 o'clock, adjourned to 1-4 before 3 o'clock.

AFTERNOON. Met according to adjournment, the President in the chair. After an anti-slavery song, the Convention was addressed by Jonathan Walker, J. C. Cluer, and James N. Buffum.

On motion of W. L. Garrison, 5 o'clock was assigned as the hour for taking up and passing upon the several resolutions before the meeting.

C. L. Remond and Wendell Phillips addressed the Convention. The latter exhorted the abolitionists present to renew and increase their efforts, when they returned home, and to let all men see that the resolutions they might pass here are not words only, empty and without meaning.

After which, the Convention proceeded to take up the resolutions.

The first resolution was adopted. The second, after some remarks by W. L. Garrison, was adopted. The third, after some dissenting remarks by W. F. Channing, was adopted with two or three dissenting votes. The fourth, fifth, sixth, seventh and eighth resolutions were adopted unanimously.

Mr. Foster's resolution, with an amendment moved by S. May, Jr., was referred to the evening meeting. The 1st, 2d, 3d and last resolutions drawn up by Mr. Channing, were adopted.

The following resolution, offered by G. W. F. Mellen, was not adopted:

Resolved, That in the confinement of Messrs. Torrey, Fairfield, Thompson, Burr and Work, and now in the confinement of Capt. Sayre and his crew, and the taking away of the privileges of the writ of Habeas Corpus from the colored portion of the community called slaves, and the complete and silent

POETRY.

From the Universal and Spiritual Philosophy.
THE VOYAGERS.

INSPIRED BY HIS BROTHER.
BY THEODORE H. PRICE.

Happy voyagers were we,
Gliding o'er life's placid stream:
Seven in all, with spirits free;
Ah! it seems now all a dream.
Seven in all we sped along,
'Mid the sunshine and the flowers,
While the light and merry song
Told what happiness was ours.

And the brook went on its way,
Singing like a glad child,
Winding where the sunbeams play,
Gliding through the woodland wild.
Sunshine gleaming over head,
Sunshine filling every heart,
Not a care to us was wed,
That could sadness e'er impart.

But a storm arose one day,
And a voyager departed,
Whither, then, we could not say,
But it left us all sad-hearted.
Ah, we missed its presence bright,
As we journeyed on our way,
Wondering why it left our sight,
In another land to stray.

Years like pleasant dreams have flown,
Two now stand the tide together,
One by one the bark went down,
In the dark and stormy weather.
All alone we glide along,
But life's sea seems now less fair,
For the memories' round us throng,
Taking us where angels are!

Ah, the river's growing wide,
And the current, oh, how deep!
While away we swim and glide,
Where the winds no longer sweep.
Soon the land will fade from sight,
And the ocean storms be ours,
Day will dwindle into Night,
Gone will be life's summer hours.

We will nobly bear our part,
Though the winds may adverse be,
For we know a Father's heart
Yields to greet us o'er the sea.
O'er the trackless waste we roam,
By the storm and tempest driven,
We are hastening toward home,
There to greet the loved in Heaven!

New-York, April, 1848.

THE MAN-STEALER OR SLAVEHOLDER'S DOOM.

EXODUS xxi. 16.—And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.
PSALM lxxxi. 4.—God shall break in pieces the oppressor.

O wretch, beyond all others infamous,
Curse of thy kind, with fiend synonymous,
Dread retribution hath unsheathed its sword,
And waits the mandate of the Lord
To strike the guilty; justice leads the van
Of awful vengeance to the aid of man
Against the spoiler, who would dare efface
God's image from a portion of the race.
What though protected in a church's fold,
By sordid priests, corrupted by gold;
These change God's temple to a robber's den,
And pray with men who steal their fellow-men,
Or praise with curs as curse the day before
A human brother writhing in his gore.
Oh impious mockery! oblations vain!
The self-denied Pharisee was far more sane.
On lifeless flesh the worm may feed its brood,
But thou dost batten on the living blood.
Such hellish traffic and unhallowed lust
At death will lay thee in dishonor'd dust;
Thy very presence will pollute the clay,
And nought will bloom above thy heart's decay.
For thee, humanity will drop no tear,
But devils howl discordant at thy bier;
While from thy precincts all will hurry by,
Nor friendship linger to bestow one sigh.
No ray will gild the deep and hideous gloom,
No light will follow shroud thy trackless tomb,
Nor voice be heard to break its silence drear,
While human life shall live, or human fear—
Save one to curse (O may it reach the pole!)
The man who traffics in immortal souls!

G. S. L.

BRAVE HEARTS OF FRANCE.

Brave hearts of France! in every time,
Land, language, class or creed,
Wherever lives the hate of crime,
Or love of lofty deed,
Wherever Freedom's martyr weeps,
Or Freedom's altar flames;
All lips shall burn, all bosoms leap,
At mention of your names.

If aught of good, devout and high,
In fast'ning praise endures;
If aught of glory shall not die,
On gallant men 'tis yours!
Strong trust ye claim, and grateful pride,
From those your strife has freed;
And nations watch you eager-eyed,
And bid you cause 'God speed'!

Be wakeful! though the blast should pause,
The storm may rave again;
Be merciful! no pure a cause
Should wear no spot or stain;
Be hopeful! from the rising sun
The darkest clouds will fly;
Be glad! for surely ye have won
A name that shall not die!

Ay! breathe a prayer, yet low and deep!
The tears that nations shed
Fall on that mound, whose dust ye keep
O'er Gallia's patriot dead!
Well rest the brave! yet living still
Their spirit's voice shall be;
Through every age the words shall thrill—
'WE DIED—AND FRANCE IS FREE!'

From the North Star.

SONG.

Hark! the song of the free,
From the hills to the sea,
Through the world's rolls;
Every slave quita his chains,
From the fair southern plains,
To the far poles.

Freedom's light has gone forth,
From the Star of the North,
With a wakening ray;
And the dark night of woe
Has all vanished like snow,
In the glad day.

Strike the loud chorus high,
Let it sound through the sky:
All the world is free!
Truth and Right, long assailed,
Now at last have prevailed
Over slavery!

Leicester, (Eng.) F. J. M.

REFORMATORY.

REMARKS OF LUCRETIA MOTT,
At the late Anti-Sabbath Convention in Boston.

[REPORTED BY H. M. PARKHURST.]
LUCRETIA MOTT, of Philadelphia, addressed the Convention as follows:—

I have little to add to what has been already said upon this subject. Much that I could not have spoken so well, has been said for me by others. I am glad to be here, to have an opportunity of hearing the discussions, and also to give countenance to this important movement for the progress of the religious world. The distinction has been clearly and ably drawn, between mere forms and rituals of the Church, and the consecration of days, the dedication of the Church, and the dedication of our lives to God.

But might we not go further, and show that we are not to rely so much upon books, even upon the Bible itself, as upon the higher revelation within us? The time is come, and especially in New England it is come, that man should judge of his own self what is right, and that he should seek authority less from the Scriptures. It is well, however, inasmuch as the faith of a large part of the professors of Christianity rests upon this book, to show that certain also of their own teachers bear witness to the truth we advocate.

It seemed to me that the views of the last speaker went further to sanctify the book, than his own principles would justify. I thought the same of the remarks of Theodore Parker, made yesterday, with regard to the day, and wished to allude to it in his presence, but there was no opportunity. There seemed to be a little confusion, when he spoke of not hallowing the day, and yet considered it essential that there should be this religious observance. Does not such an admission lead the advocates of it into a kind of compromise? and to build again that which they are called to destroy? It is observable, in nearly all the advance steps in theological points, particularly when there is a reluctance to acknowledge the heresy, and a desire to appear orthodox.

Those who differ from us would care little for an Anti-Sabbath Convention, which should come to the conclusion that, after all, it would be best to have one day in seven set apart for religious purposes. Few intelligent clergymen will now admit that they consecrate the day in any other sense, or that there is any inherent holiness in it. If you should agree that this day should be for more holy purposes than other days, you have granted much that they ask. Is not this Convention prepared to go farther than this? to dissent from this idea, and declare openly that it is lawful to do good on the Sabbath day? That it is the consecration of all our time to God and to goodness, that is required of us? Not by mere piety; not by avoiding innocent recreation on any day of the week; but by such a distribution of time as shall give sufficient opportunity for such intellectual culture and spiritual improvement, as our mental and religious nature requires. There would not then be the necessity of a devotion of the seventh part of our time, even for the rational improvement that our friend yesterday considered so essential.

In the Scripture authority, however, as it has been cited, it might have been shown, that even in the times of the most rigid Jewish observance, it was regarded only as a shadow of good things to come. 'I gave them also my Sabbaths to be a sign unto them.' The distinction was then made, by the more faithful and discerning of their people, between mere formal worship and practical goodness. 'Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.' When these things were not done, even the temple worship became an abomination; the Sabbaths, the holy meetings, he was weary of them. Their clear-sighted prophets spoke in the name of the Highest, to those who had violated the law of right: 'I hate, I despise your feast-days. The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.' They were called to amend their ways and their doings—to do justly, to love mercy, and walk humbly. There is now, as there ever has been, but one test—one standard of true worship.

If we were better acquainted with the doctrines and principles of the ancients, of those who are not regarded as coming within any divine enclosure, but who are looked upon as heathen, we should find abundant recognition of practical Christianity. Who is it that tells us that the testimony of a Socrates is not equally corroborative of truth, with the testimony of a Paul? That certain authorities, bound in a certain way, are of higher credence, than that which has come through other channels? Man is man, and his rational and spiritual nature are worthy of respect. His testimony is corroborative in every age of the world, let it come from what source it may, while in accordance with truth.

It has been said here, that we are not bound by the Old Testament; that we are to bind ourselves to the New Testament authority. Enough has already been quoted from that book, to prove all that we would ask, with regard to the day. There is no testimony, no evidence there found, that will authorize the consecration of one day above another. Jesus recognized no such distinction; and the Apostle Paul said, 'Let every man be fully persuaded in his own mind. He that regardeth the day, unto the Lord he doth regard it; and he that regardeth not the day, unto the Lord he doth not regard it.' These equally give God thanks. There is all this liberal view, and it is well to regard it before the people. But, after all, are we to take this as our sufficient authority? Suppose some of them had been so under their Jewish prejudices, as to teach the importance of the observance of the day: would that have made it obligatory on us? No, we are not called to follow implicitly any outward authority. Suppose that Jesus himself had said, with regard to the day, as he did in allusion to John's baptism, 'Suffer it to be so now,' would that have made it binding on us? In the example of the ancients, whether Prophets or Apostles, or the 'beloved Son of God' himself, sufficient for the entire regulation of our action at the present day? No: Jesus testified to his disciples, that when the spirit of truth was come, they should be taught all things, and should do the things which he did, and greater. The people were not then prepared for more. The time would come when that which was spoken in the ear, in closets, should be proclaimed on the house-top. He urged upon his disciples to keep their eye single, that their whole body might be full of light.

His practice, then, in any of these observances, is not sufficient authority for us. We are not required to walk in the exact path of our predecessors, in any of our steps through life. We are to conform to the spirit of the present age, to the demand of the present life. Our progress is dependant upon our acting on our convictions. New bottles for new wine now, as in days past. Let us not be ashamed of the gospel we profess, so far as to endeavor to qualify it with any orthodox ceremonies or expressions. We must be willing to stand out in our heresy; especially, as already mentioned, when the duty of Sabbath observance is carried to such an extent, that it is regarded, too generally, a greater crime to do an innocent thing on the first day of the week, than to use the needle, for instance, than to put a human being on the auction-block on the second day;—a greater crime to engage in harmless employment on the first day, than to go into the field of battle, and slay our fellow-beings, either on that or other days of the week! While there is this palpable inconsistency, it is demanded of us, not only to speak plainly, but to act out our convictions, and not seem to harmonize with the religious world generally, when our theory is not in accordance with theirs.

Many religionists apparently believe that they are consecrating man to the truth and the right, when they convert him to their creeds—to their scheme of salvation, and plan of redemption. They, therefore, are very zealous for the traditions of their fathers, and for the observance of days; while at the same time, as already mentioned, they give countenance to war, slavery, and other evils; not because they are wholly reckless of the condition of man, but because such is their sectarian idea. Their great error is in imagining that the highest good is found in their church. Hence their zeal and proselyting spirit.

The religious world ought to be disabused of this idea, and made to understand the real consecration of time. In order to do this, not only should this Convention be held, and resolutions, urging the carrying out of our principles, be passed; but we should be prepared to issue tracts, and scatter them over the land. This has been done, to some extent. There are several copies here, of a tract published a year or two ago in Philadelphia, on this question, by one, who, not feeling qualified to write, spoke to his friend who could write, but had not the means to publish, and agreed to furnish the means. This is the right kind of zeal, leading to individual labor, not mere conventional interest. The more it is called for, on account of the extraordinary efforts in holding Sabbath Conventions, &c. Men of talents and reputed religious worth are going about the country, making exertions to establish a Sabbath, to increase its obligations, and the necessity of its observance, on the part of the people.

The editors of some of the daily papers in Philadelphia, especially since the issue of the Anti-Sabbath Call, are catering to the religious sentiment, praising the labors of Edwards and others, in traveling about for this purpose. In proportion as these publications go forth, should there be zeal on the part of the Anti-Sabbatharians, as they are called by the Red-empter's kingdom. To enlighten mankind, to build up the cause of Zion, to bring the world into the kingdom of Christ, and crown him King of nations, is the desire of every Christian.

But we do not, that many who pray for these events, on seeing their approach, will fight against them with all their might. So the Jews anxiously looked and prayed for the first coming of Christ; but when he came, they crucified him. It is by no means certain that this great work will be accomplished in the manner we expect, or that opinions and usages, in the universal kingdom of Christ, will be such as we expect.

Such is human depravity, that every reformation, every advance in truth has been opposed by the professed friends of truth. How far this will continue to be the case, we cannot tell; but the fact should teach us to take heed, 'lest haply we be found to fight against God.'

The work will go forward, for it is the Lord's, and 'a short work will the Lord make upon the earth.' 'He will cut it short in righteousness.' Amen.

kingdom, under the whole heaven, shall be given to the people of the Most High. This is obviously the consummation of the thousand years predicted by John, (Rev. xx.) during which Satan shall be bound, to deceive the nations no more, during this time.

Daniel has pointed out three great events, (vii. 9-13,) as including heads, introduced by the term 'I beheld,' or 'I saw.'

These are, firstly, 'The thrones were cast down.' Secondly, 'The beast was slain, and his body destroyed.'

Thirdly, 'One like the Son of Man came with the clouds of heaven.'

He has also specified three points of time, evidently designed to show when these events will take place. The first point of time is (xii. 7) at the termination of three and a half times; that is, three and an half years, which is 42 months; the same as is given by John for the continuance of the beast. This termination probably is, as we have seen, near the year 1866, when the thrones of monarchy will be overturned.

The second point specified is (verse 11) the close of 1200 days, which brings us to the year 1896, at which time we may expect the death of the beast, that is, the extinction of the papal church.

The third point of time is (verse 12) the close of 1335 days, which comes down to the year 1941. 'Blessed,' says the prophet, 'is he that comes' to this time. It is here that 'one like the Son of Man' comes in the clouds of heaven to the Ancient of Days. This is what has been called the Millennium; and the events of this great day of the Son of Man, we shall not attempt to describe. Neither shall we discuss any event, called the coming of the Son of Man, which may take place afterwards. These things are so far from us, that they concern us no further than it is our duty to aid in advancing the Red-empter's kingdom. To enlighten mankind, to build up the cause of Zion, to bring the world into the kingdom of Christ, and crown him King of nations, is the desire of every Christian.

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HYPOCRITES' CABIN.

The orthodox papers are publishing an article headed, 'An infidel not a credible witness,' which exposes their blindness in a very ridiculous manner. The sum and substance of the story is, that a trial for murder took place in the Criminal Court of Philadelphia, in which the counsel for the defence argued against admitting the dying testimony of a murdered man as evidence, because he was an infidel. He said, 'An infidel—one who denies the existence of a God and a future state, cannot be sworn, and an oath or appeal to God is only a tie that a human tribunal can have upon the truth of a witness.'

A word was said against the moral character of the deceased. He might have disbelieved the existence of a God because he could not see Him; and yet might have cherished the most profound reverence for goodness and truth, and been a better man at heart and in actions than most who profess Christianity; but because he could not swear, his testimony must be rejected. He was called a heathen, and the counsel declared in open court that he deserved no more notice than a beast, and poured abuse upon his name merely on account of his religious theory, while not a word was said against his life and conversation.

The orthodox papers, among them the 'Presbyterian,' also the 'Christian Mirror,' which is lying for Carter, and aiding him in swindling and killing the innocent, copy the ridiculous story, and use it with peculiar satisfaction, not knowing that, in so doing, they condemn themselves.

Now let me be understood. I have not taken up my pen in defence of infidelity; but for the purpose of proving to these papers that they themselves are infidels. They profess to believe in the New Testament, and in its practices they deny both. The command of God, 'Thou shalt not swear,' and the New Testament, is 'Swear not at all'; that these papers, while rejecting the testimony of witnesses because they cannot swear, prove themselves infidels, by requiring oaths contrary to the express command of Christ.

It is a shame and a disgrace to humanity, that such a heinous and unchristianlike support enough to keep them in the editorial chair, just because it will. They pronounce a man an infidel because he cannot believe the bible, while themselves are denying its truth by requiring an oath, and declaring that an oath is the only tie that a human tribunal can have upon the truth of a witness, as though he were a heathen, and not a Christian. Just because he cannot believe the bible, while themselves are denying its truth by requiring an oath, and declaring that an oath is the only tie that a human tribunal can have upon the truth of a witness, as though he were a heathen, and not a Christian.

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This is a cheap British reprint of the American work by the author, and we augur much good from its introduction into our country. We have read it from beginning to end with unabated interest, and we trust, with not a little profit, for which we are grateful to the writer. The work, altogether, is a masterpiece of performance, a perfect manual on the subject, and is peculiarly seasonable in these days of commotion and 'special' preparations for meeting expected violence by kindred measures. Putting forth no pretensions whatever, it enters calmly on the sublime question of non-resistance, and discusses it with singular skill and effect. In arrangement, it is lucid and comprehensive; in language, clear and simple; in reasoning, Scriptural, acute, and sometimes profound; in sentiment, it is lofty and severe; in illustration, it is happy and successful. Objections are stated with the utmost fairness, and completely overturned by the force of truth. The possessor of such a work has a treasure more costly than gold. We have been long looking for a performance like the one before us, and we are thankful to God that one has been produced which we can commend so fully and so conscientiously to our readers. The author is a person thoroughly fitted for the task of preparing such a demonstration, by the extent of his acquaintance with the philosophy of the subject, the character of his intellect, and the truly Christian state of his heart. It is easy to see that he was fired at the Cross, and when writing it, had his eye fixed on the bleeding incarnation of Love. He is a man far in advance of his age, yet truth lends him support by its benign, majestic presence, and favors him with glorious visions of the time when all will be saved, and the ascending song of the world, and scatter heavenly blessings, in luxuriant abundance, from heart to heart, and from shore to shore.

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GEN. CASS.

He has not the good fortune enjoyed by his immediate predecessor, of being very imperfectly known. His administration of our Indian Affairs in the Northwest for many years is remembered, and will be shown to have been far more judicious and successful, than any of his predecessors. He is not so much known to himself, than to advantage or honor to the country. His negligence or incapacity while Secretary of War was one of the potential though secondary causes of the disgraceful, unjust and most prodigious war which was prosecuted for years against the Indians of Florida. His sympathy with Louis Philippe, while Minister to France, was not soon forgotten, and happily the evidence of that sympathy, in the shape of his published 'France, its King, Court and Government,' has taken an enduring shape, and can neither be denied nor perverted. His atrocious calumnies on the crushed but still struggling advocates of European liberty, and his unrelenting hostility to the French republicans, were artfully put forward as exhibiting truly the character of them all. This is Despotism's oldest trick, but he is one of its most successful practitioners. He is one of the few men who were nicely fitted to each other.

Returning to this country in 1841, General Cass soon after acquired the seat he has since filled in the U. S. Senate; and no man has since done more evil in our national councils, or done it with more glaringly selfish intent, than he has. Of the Texas Inquiry, and consequent war, there has been no more serious and unscrupulous clamor; and though we believe, and can prove that just before he wrote his public letter in favor of annexation, which rendered him Van Buren's most formidable antagonist at Baltimore, four years ago, he wrote one as decidedly against annexation, and on the broadest grounds of general hostility. But this, of course, has never troubled him since he swallowed the bait.

So soon as his party had completely regained power by the election of Polk, he proclaimed a war with England for Oregon 'inevitable,' and did his best to render it so. He fought to the last the Treaty whereby the Oregon boundary was settled, still clamoring for 54. 40. n., even at the cost of a war. This was by no means his first effort to embroil the country in that quarter. And the whole is impelled by the most sordid, selfish calculation. He knows what are the worst passions of the worst class, and he is the very man to clamor eagerly and smilingly into a window of the White House, over a hundred thousand bleeding corpses of men slain, that his ambition might be satisfied.

On the great question of Free Soil against Slave Extension, his course has been beyond example. He was originally (and the proof exists) an avowed champion of Free Soil. Even when he voted against the proposition in the last Congress, he declared himself devoted to the principle, but this was not the proper time to affirm it—it was improper to legislate on an abstraction, &c. &c. Thus he stood for a few months, when lo! out comes his letter to Tennessee, eating all his former words, and avowing himself a convert to the Southern doctrine, that slavery may be legally established in any territorial acquisition of this country by the mere fact of a slaveholder choosing to migrate thither! So flagrant an instance of apostacy and treachery has rarely or never been known.

Cure for Hydrophobia.—We have been requested to publish the following, said to be a preventive of Hydrophobia as discovered by a French physician, M. Courty.

From the Suffolk (Eng.) Chronicle.

BAPTISM OF A MAN GOING TO BE HANGED.

At least, he was sprinkled, and this passed for baptism, or, as the folks term it, being 'kernsed.' Such a member of Christ, a child of God, and an inheritor of the kingdom of heaven, who had just happened in the instance of William Dawson, who at the last Durham Assizes, was convicted of having shot the gamekeeper of the Duke of Cleveland, and who also, with his accomplice, Thompson, was left for execution. It seems that the early guardians of the former had, in his case, it was omitted; but the unhappy man, it appears, was now informed that, without this, he could not have 'the Sacrament,' nor Christian burial, and, of course, could not 'inherit the kingdom of heaven.' But, query—if he is now made a fit inheritor of the kingdom of heaven, and not destined for ever to live in a 'holy heaven,' can he be unfit to be out his 'little hour' in this world like this? And if the State Church will so far prevail as to transform one convicted of murder into a 'member of Christ,' &c., could it not also bring one with the State, have allowed him the so much smaller grade of living to the end of his breath in this world? A child of God, yet hanged

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